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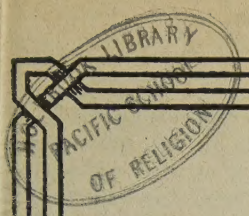

The American Friend

Old Series
Vol. LIII No. 17

August 22, 1946

New Series
Vol. XXXIV No. 17

BE YE TRANSFORMED!

Theme for the year in Christian Education

The Christian Education Calendar

Plans for Action

New England Yearly Meeting

George A. Selleck

The Bible in Practical Use

Elbert Russell

The New Mind

Charles F. Thomas

Our Teen-Age Quakers

Editorial

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For September 8—Truth and Sincerety of Speech

Exodus 20:16; Proverbs 26:23-28; Leviticus 19:12; Matthew 5:33-37.

JESUS AND SINCERITY

This is the ninth lesson we have had in this series on Jesus and the Decalogue. The lesson today calls us to the consideration of the subject of sincerity as it is lifted up in the ninth commandment, and the teachings of Jesus. In Matthew 15:8, Jesus said the Pharisees honored him with their lips but their hearts were far from him. This statement of Jesus reveals how truly he was able to look beneath the surface and point men to the source of good as well as the origin of evil.

False witnessing takes many forms and it is profitable to see each of them for what they are. Slander, libel, gossip, tale-bearing, backbiting, insinuations, misrepresentation, all of these and many more are the ways by which we endeavor to set others in a false light. There is little to be gained by condemning or criticizing those who indulge in these practices. If we can see why we do them, the correction may more easily be accomplished.

WHY DO WE SAY WHAT WE DO?

The Psalmist said, "The human heart is deceitful above all things and desperately wicked." The desire to appear well and be accepted by our social group becomes a snare and a delusion. When we respond to words of approbation like a cat does to sweet cream, we seldom stop to think how our pride has had a good square meal. If these words of praise and commendation are not forthcoming, our pride seeks its food by self exaltation. This attempt at self exaltation takes many forms, probably the most common being self praise but another and far more deceptive way is the depreciation of others. If our own tree is stunted and under-sized, we try to cut the other trees down to make our own appear the tallest. We have the false notion that by making others appear in a bad light we exalt ourselves. This habit may occur in its mildest form by keeping quiet when some one else is castigating another or in the most extreme form when we deliberately circulate a falsehood about another.

If the mask could be torn from all gossip and we could truly see our own bloated pride and self-righteousness, it would surely drive us in humility to the God of our salvation. But someone may say, "I know that person took what did not belong to him and he should be exposed." Before too much exposure is indulged in, it might be well for us to ask ourselves if we are free from theft.

A SERIOUS PITFALL

If there is one pitfall more dangerous than another for ministers, it is the habit of denouncing and condemning some social evil in the community, passing it off for the gospel, while at the same time turning not a wheel in an effort to correct the evil. As a minister I bow my forehead to the dust when I remember how often I have been guilty of this display of pride and egotism.

There is another kind of bearing false witness which needs to be seen for what it is, even though it may be indulged in by sincere people. In the attempt to establish himself and win a following the young theologian often resorts to attacks upon great men such as Harry E. Fosdick, George Buttrick, Rufus Jones, E. Stanley Jones and others of like importance.

Not only are these men denounced because of their theology but also their sincerity is questioned and they are classed as dangerous men. At this point it is well to remember that the seeds of intolerance always spring from insecure spirits. When a man is sure in his own belief he does not need to destroy confidence in another to establish his own authority. The ministry of these great men is most certainly an evidence of this truth.

Congregations need to beware when their minister flatters them by the statements that they are the best people in the world and that the gospel to which they are listening is sound and truly orthodox, the implication so often being that the poor folks who worship across the way are less fortunate. Some one has said that to prove to our own satisfaction that the other person is wrong may swell our own pride but it does little to promote the cause of truth.

OUR OPPORTUNITY

James said, "If a man be overtaken in a fault ye who are spiritual restore such a one in the spirit of meekness." While it may be true that in some parts of Quakerdom intolerance, pride and false witnessing may be responsible for dissension and unrest, at the same time there are the builders at work among us who are trying to build the bridges of confidence, friendship, and faith. Cooperative projects such as CPS and other projects of the AFSC have helped to give our youth a common vocabulary, and consequently a better understanding of each other.

To remember that we are called to be builders together with God should help us put away all show of pride and find our greatest joy in upholding one another in the eyes of a gainsaying world.

Questions:

How does diplomacy tend to insincerity?

When is the exposing of evil a good service?

How should a person meet slander?

Does a righteous person need any defence?

P. M. T.

For Sept. 15—The Perils of Covetousness

Exodus 20:17; Proverbs 11:23-24; Luke 12:13-21.

JESUS AND COVETOUSNESS

While the tenth commandment comes last it is by no means the least of the ten. The desire to possess for oneself is about the first evidence of the soul's detachment from God. This inordinate desire to get seems to pollute the stream of life at its very source.

As we turn to the teaching of Jesus on this subject of covetousness we are tempted to toss it off as being altogether impractical. How strange the words of Jesus sound, "for a man's life consisteth not in the abundance of the things which he possesseth," in the midst of a nation above all else committed to the acquiring of things.

In the parable Jesus gave to illustrate the evils of covetousness he chose what he considered to be a very foolish man, yet in our day this same man would be looked upon as a very desirable, prosperous citizen. In fact the thing the foolish man did is the very thing the average American farmer would do and at the same time he would have the approval of the people of his neighborhood.

It would appear from the parable that the rich farmer's heart was set on what his extra crops would buy. What he wanted was the ability to say to himself "now have a good time, eat, drink and be merry." He loved his own leisure and pleasure more than he did his needy neighbor.

To many people possessions do not mean the ability to indulge their fleshly desires but the power it gives them over others. Their real desire is the ability and power to dominate. Money and possessions as such mean very little to them. They deny themselves pleasure and drive

(Continued on page 336)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Teen-Age Quakers and Conscription

A Time for Seekers in Action

UNLESS there is a more vigorous and sustained attempt to find help for our young Quakers who are faced with conscription, there will be little of our historic peace witness left in the Society of Friends in a few generations. There is no easy answer to this problem, but answers do not come without thinking, group thinking and discussion by representative gatherings of Friends. Furthermore it should be assumed that the answer will not be perfect. It will have something in it that seems like compromise to some Friends. It cannot be "everything or nothing."

The facts are that a boy of nineteen facing the present form of conscription has three choices before him: joining in the program of military training, going to prison, or accepting a government controlled camp. Such camps offer an opportunity at least to register a decision *against* military training, but little opportunity for a positive witness. Strikes, slowdowns and lack of vital concept or ideology are reported as characterizing them.

From Reaction to Action

Friends have tended to settle on the decision not to create a new organization resembling Civilian Public Service. That decision may be desirable, but it does not go half-way toward finding our responsibility. We cannot find an answer by emphasizing what we do *not* want. Furthermore, it is not clear to many Friends that the Civilian Public Service program was completely wrong. The moment that it began to dissolve and men were released from the camps, there was a scramble to get them into certain significant jobs being done by Friends. In many gatherings where needed work was being reviewed, one could constantly hear, "Is there a CPS man available?"

There was much wrong with that program, but apparently it did more for men in it than seemed evident at times. As they are discharged their evaluations of it seem brighter than when they were near to its discouraging situations. As the years pass, many of them will doubtless look back with appreciation on the days which then often seemed to offer only blind alleys. The accounts are not yet all in on CPS. The spiritual balance has not been struck. If there had been no alternative to military service but prison or government camps during the war, our present status would seem to be so much the poorer. The fact that some CPS men speak against repeating that pattern offers evidence that their peace concern was not lost.

Going to prison for conscience sake should not be discouraged. For one who sincerely believes he should take that course, it is a testimony as convincing as in any other decision. The whole point is that conscience does not necessarily stop at any pre-arranged alternatives. It is, therefore, important to determine whether or not other choices may be made available. Certainly there should be an opportunity for those who want to bear witness in terms of creative service.

Now that the Friends CPS program is being terminated, we are apparently relaxing. To be sure some important moves toward an educational emphasis for our young people are under way. Counseling service by adults and discussion by teen-agers are being urged. All of this is important. It must be done, but is it enough? Perhaps not much more can be done, but apparently no concerted effort at determining an answer is being made. We are too content with our mental swing away from CPS.

The informal and unofficial conferences held at Richmond and Philadelphia, reported elsewhere in this issue, have had their importance, so far as they went. Let us be sure to go that far. But have we discharged our responsibility to think with Young Friends in mind during a time of conscription?

In Favor of Alternatives

Discussions have centered around objections to what is called "alternative service." The word, "alternative," has come into bad repute in the minds of many Friends. As often used it has been unsavory. The word itself is not wicked. If it means "doing-something-other-than," then it is our daily practice. If it is used with the military connotation that a draftee chooses an alternative by joining the infantry, entering the medical corps, or going to CPS as branches of the same system, then it is something else.

Whether we enjoy the word or not we continually face alternatives. The problem is to discover how many there may be, and not merely settle with the ones which come easily to hand. Black and white alternatives are generally lacking in the complex of human affairs. Probably we cannot generally escape the "grays" through which some light is kept shining. CPS was perhaps gray, but it wasn't black. On just how dark was the gray, Friends do not agree.

Following such a program does not mean the forsaking of ideals necessarily, but giving them as much opportunity as circumstances allow. Perhaps something much better than the CPS pattern could be designed for a time when war is not being waged, but when military preparation and training is on. In CPS we were obligated by agreement with Selective Service to receive all objectors of every kind. Need that be true in a peace time arrangement? What other variations in the pattern might appear?

RESULTS IN THE FUTURE

We do not offer here an answer. The problem is too difficult for one or a few Friends. We rather throw out a challenge to do full range thinking on the subject of peace principles and action in a situation that can never offer simple alternatives, but may present new ones to worshipful, questing minds.

While we wait, the destiny of the Society of Friends is being formed. Either our peace testimony will lead us into creative action as well as to faith in principles, or it will cease to live. In the realm of action we must be seekers as surely as in worship or discussion. This idea has been well accepted by Friends in the array of work camps, service units, etc., that are being sponsored. We have yet to relate that idea sufficiently to the problems which conscription is bringing to our boys and girls. Conscription offers perplexities that are hard enough for many people of any age level to face. They are multiplied in the minds of many younger Friends. Whatever course they take, the Society of Friends tomorrow will follow.

The pattern of the community of God must be created by the youths who sincerely want to throw their lives into creative action for the ways of good will. Those who are uncertain, confused by the influences all around them, may be helped to a constructive peace witness. On all of them the Society of Friends depends for its contribution to the stream of world life. Many of them will stand at a fateful crossroads. Will the Society of Friends have the concern and the genius to rise and help them?

For Rights of Conscience

There can be little social progress without a corresponding current of enlightened conscience running deeply within it. "Time makes ancient good uncouth," but not without persons who can discern it. The defense of conscience and its rights should be a concern of the state. Often the state, which in a large measure necessarily represents "ancient good," penalizes conscience where it runs counter to custom. Determining the sincerity of conscientious objectors to war has not always been easy. Conscience often takes queer turns which are difficult to respect.

The men who have been in CPS and government camps and in prison during the recent war, for conscience sake, have been tested. Many of them are in forced labor camps without pay for themselves or support for their families. Their rate of discharge falls far below the rate for men in military service. The men in prison merit an amnesty from the government and those in camp merit not less than the treatment given military personnel.

Keep Your Eye on Jerry!

A legislator always is working between fires. Many things going into the legislative hopper call forth reactions ranging from mild opinions to angry insistence from the home constituency. Political success or extinction sometimes seems to turn on a single move.

It is therefore encouraging when a legislator appears on the horizon who offers leadership for causes to which the public is supposedly indifferent if not hostile. Progressive-minded legislators are necessarily limited, but some of them present to the reading public real qualities of leadership in difficult situations.

We do not presume to have the full record on Congressman Jerry Voorhis of California, but what we screen from the press puts him in the front ranks of the progressive forces in the capitol. Elsewhere in this issue is his joint resolution for curbing the brewers. He has been equally aggressive in other good moves. For the moment we don't know whether he is a Democrat or a Republican, but he seems to be an ascending leader. A church journal can easily go "out on a limb" with political observations, but we venture this one. Keep an eye on Jerry

Songs in the Night

Truth can be told in prose, but more can be conveyed in poetry. It reaches its sublime heights in song. The Shepherd Psalm, though full of poetic imagery, is truer than a formal treatise on the nature of God. It catches more of the human hunger, encircles more of the divine spirit. What the Psalmist found had to be sung. Prose was inadequate.

The ancient writers sensed this and gave us not only the Psalms, but lifted much of their prose to the level of music. They even caught the great dialect of Job in poetry. Sometimes our Western minds are too dull, too prosaic to catch their lilting truth. The glinted peaks of song in the Bible have escaped us.

When men quarrel they revert to deadly prose—and poor forms of it. When they worship; when they love; when they bring God's redemption to men, they often sing it as did the angels over Bethlehem. We do not sing enough, hence we are easily divided. We are in bondage to "the letter."

Like Paul and Silas in their midnight dungeon we can sing the shackles from our feet. In the night of despair men have been saved by a hymn. When their logic has failed them, God has often intervened through the miracle of song and they came forth to freedom. God speaks to men; does he not also sing to them? Is the voice of God always in somber prose?

Our Negro friends are singing their way out of the new slavery to which they have been subjected for nearly a century. If ever they stop singing, their freedom will not come. Neither they nor we can be free till we join with them and all other men of God's prismatic colors in a chorus of freedom. Come then and let us sing together. Lift an oratorio to the new earth. Let song break forth like Spring. Thus shall the miracles of the Lord appear among us. The night shall flee and we shall be saved—by a song in the night.

E. T. E.

Be Ye Transformed

Christian Education Theme, 1946-1947

THE Board on Christian Education feels that there is great value in a well-chosen theme. The theme for this year is, "Be Ye Transformed." The subtitles are, Everyone Learning, Everyone Sharing, Everyone Following Christ. The theme was chosen by representatives from all of our Yearly Meetings. We hope it will prove useful to all sections of the Five Years Meeting.

It is "Christ or chaos." We can see no other hope for the salvation of individuals or nations. The twelfth chapter of Romans speaks to our condition: "Be not *conformed* to this world but be ye *transformed.*"

Everyone Learning. We believe in *growing* Christians. The second epistle of Peter says, "Add to your faith, virtue, and to your virtue, *knowledge*. There is need for us to be learning more about the Bible; more about the Christian life; more about "what is that good, and acceptable, and perfect will of God."

Everyone Sharing. We must have faith in Christ and in His way of life before we can share it . We must have confidence in prayer before we can share our devotional fervor. Many people will read the twelfth chapter of Romans to verse 13: "distributing to the necessity of saints; given to hospitality." Whether it is a vital, personal religion, or food for the body—both of which are urgently needed today—we can share.

Everyone Following Christ. We Christians must not only be good, but good for something. We must "talk less and do more," as one Christian worker has expressed it.

There is the theme for the year, with its emphasis upon a transforming experience in Christ. We hope and pray that a large portion of the members of our Bible schools in the Five Years Meeting may be transformed into *learning, sharing* and *doing* disciples of Christ.

CECIL E. HAWORTH,
Chairman of the Board on Christian Education.

The New Mind

By Charles F. Thomas

THE Board on Christian Education of the Five Years Meeting was favored of God in its selection of a covering theme and emphasis for this year. The theme "Be Ye Transformed" and its subdivisions are presented elsewhere in this issue of THE AMERICAN FRIEND. The entire twelfth chapter of Romans is significant and relevant to the purposes of Christian education and to the character of Christian teachers and workers.

The essence of the chapter is in the words, "Be not conformed to this world, but be ye transformed by the renewing of your minds." Will church school workers take this seriously? There can be no question but that conformity to something less than the whole body of the Christian faith, worship, and ethics is one of the major weaknesses of our time. The implication of Paul's statement is that the Christian faith, fellowship, and way of life is something distinctive. It is in direct conflict with world-wide paganism, secular mindedness and selfish individualism. Christianity is a total way of looking at all of life. It involves what we believe, what we worship, and how we act.

But this Christian pattern of belief and action exists, in whatever degree it does exist, in conflict with non-Christian patterns. This non-Christian pattern is spoken of in the Bible as "the world." This word, "world," as used in Romans 12:2, can be translated "age." Be not conformed to this age. Do not pattern according to the times. In another place Paul speaks of "redeeming the times, because the days are evil."

Our forefathers endeavored to establish in this nation a Christian culture. Whereas it might have been said in another era of American life that the predominant pattern of thinking was motivated by Christian tradition, it cannot be so judged today. Competent critics agree that the generally accepted pattern of thought and action in America is secular. This secular mentality can be recognized in many phases of community life. It can be seen in commercialized entertainment, in cults of power, in mass greed, and in the development of blocs of special interests that struggle with one another for privileges. The religious barrenness of public education is another sign of it. These phases of our contemporary life have actually weakened our capacity to respond to the truth of the Christian faith. Never has there been such powerful mass pressures upon the individual. Giving up to these pressures results in materialism and secular mindedness.

It is against this contemporary way of secular mindedness that we dare to thrust out the challenge of a Christian nurture that refuses to conform to the world, but seeks to transform worldly thinking by proclaiming the possibility of a new mind. We literally have to change, not only the minds of individuals but, through them, the total group mentality of our time. This is our hope of saving the Christian heritage to American life. Thus we see the first implication of our theme for Christian education.

It is to our advantage, however, to change the popular mind because of what that mind does to children and young people. We know that our children are exposed for

the most of their waking hours to a kind of group life that is not united around a belief, a devotion and a behavior that is Christ-centered. In very early years they become victims of a secular-minded community, and too often of a secular-minded home. Like a subtle disease this way of life become a part of them. They are impaired for the true Christian faith. It is impossible to be a parent, sensitive to the kind of forces that are allowed to play upon the life of a child, and not be poignantly aware of the early inroads of group mentality. By the time children become young people, there is no such thing as having escaped it. So, another very important implication of our task in Christian education appears. For the sake of a fair opportunity to our children, we must have a Christian education that is getting somewhere against the odds of our time.

There is still another implication for Christian education in the thought of our theme. Individuals must themselves be renewed in mind. Something has to happen that will be transforming to those of us who have absorbed in some degree the selfish and secular mind. Christian nurture has to present the possibility of a power to overcome the social pressures set in motion by "blocs of secular mentality." It is essential to find a source of new life. There has to be some life that weans us from the world and quickens our beings with a fresh reality of God. The church and its teaching agencies must be in touch with such a transforming power. They must have a gospel that wins men and transforms them.

The Mind of Christ

Now we come to the practical possibilities for being able to do something about the situation. We have said that a new mind is essential. What new mind? Can Christian education have anything to do with it? *The new mind is the mind of Christ.* Mind, as used in this context means more than a faculty for reasoning. Paul once wrote, "Have this mind in you which was also in Christ." He then declared that Christ was humble in spirit. Thus the mind of Christ is attitude as well as reason. It would be within logic to say also that the mind of Christ is faith and belief. "Have the faith, attitude and belief in you that is in Christ." This mind then becomes a totality of life; it encompasses all that we think and do.

Obviously, the mind of Christ has little in common with a secular mentality. The two are in conflict. Christ possessed a profound trust in God. His soul was conscious of communion with God. He was aware that the whole course of life has its relationship to a divine plan. Secularism acts indifferently toward these concepts. It cannot know God, for it is not of God. The mind of Christ can know God, for it is of God.

It is the task of Christian education to declare this mind with conviction born of experience. In fact, those who would nurture children and young people must be of the mind of Christ. Herein lies the possibility of a transformed cultural mentality so desperately needed in this generation. What a purpose this gives to all who teach! We mold the group pressures, which in turn have so much influence upon individuals.

There is a deeper meaning, however, to having the mind of Christ. We as individuals can take the mind of Christ literally. The mind is living! What other connotation can be given to the way in which the totality of Jesus Christ lays hold upon us? For some, this will seem absurd. It was not absurd to St. Paul who met Christ "as one born out of season," and the meeting resulted in a transformation in Paul. Nor has this been meaningless to others, including our Quaker forefathers. The indwelling Spirit of Christ is a cardinal feature of religious experience. There is a Spirit Divine that makes union with our spirits and the kinship results in the mind of Christ. The great message of the early church was the reality of a continuing Presence. The principal experience of early Friends was that "Jesus has come to teach his people himself." It is time to know this truth as a reality among us!

Transformation and Education

We have long been aware that the mere sharing of book knowledge, even though that knowledge may be about God, virtues, or the Bible, within itself has no transforming power. To avoid this mistake the alternative has been to guide the individual in actual life experiences in order that he may be given the benefit of all possible psychological factors that will give reenforcement in good living. Knowledge of experienced realities and of historical facts is essential, but, such knowledge is meaningful only in actual living experiences. However, have either of these principles gone to the root of Christian education? It is foolish to think we make Christians by teaching golden texts. It is also foolish to believe that a golden harvest of Christlike living is necessarily in store for those who have been guided by experience-centered teaching. In one instance we have acted as if the power of transformation was in the Book, or the text, or the stated belief. In the other there was little recognition of any need for transformation.

"Be not conformed to the world: but be ye transformed by the renewing of your minds." Conformity is the reason for needing transformation. When the mind that is alien to God controls, there is only one answer—transformation. When a deep-seated egotism and selfishness is found within, there is only one answer—transformation. If the weaknesses and failures of parents result in the wrong spirit in children, if society by mass pressures produces a secular mind in them, or if selfishness dwarfs a child's ability to respond to God, a hindering spirit is there. Clearly there is need for transformation.

There is nothing in the idea of transformation which can assume a change without preparation, or guarantee perfection if the change comes. There is no conflict between education and the grace of God, unless the conflict is humanly conceived. When Christian education acknowledges the need for the grace of God and sets about to help children and young people respond to the living Presence of God, it is effective. Its other aims will then be realized as well. Throughout our teaching let there ring a clear note concerning the reality of a Life-giving Spirit that dwells within to make a new person. If we ourselves do not know the Living Spirit, our teaching will be definitely impaired. In this regard we can lead others no further than we ourselves have gone.

When Christian education helps persons to have union with the mind of Christ, it will be giving them insight into the nature and falsity of the secular mind. Our salvation is in the God of Jesus Christ who comes to men in their deepest need. That need is at the center of self and in our weak conformity. The divine help is the very life of God coming into our lives; his Spirit meeting our spirits, Christ, the Life, saving us, because His life is enthroned within. What more could God do for us? He gives Himself in love and in life. In Him we are made strong.

What Results?

What results shall we expect from a year's emphasis on the theme, "Be Ye Transformed"? First of all this theme should cause us to weigh critically our purposes in Christian education. We have seen the possibility and the responsibility for a Christian mind. This in itself makes our task of tremendous significance at the present time. The fact that our young people face life with "two strikes" against them before they get started is far too much the fault of the older generation. Transformation will have to begin with us. We are the ones to have the mind of Christ.

We are the ones to break with conformity to the times. Just what kind of teachers and leaders are we going to be? "Be Ye Transformed" is a challenge to all that is contrary to faith in Christ and the following of his way of life.

The twelfth chapter of Romans begins with a beseeching that "ye present your bodies a living sacrifice, holy, acceptable unto God." We get glimpses of what such a commitment means as we read on through the chapter. Such admonitions as these are given: Think humbly of yourself. Think with sober judgment. Love one another with brotherly affection; let love be genuine. Hate that which is evil and hold fast to that which is good. If your enemy hungers, feed him. Give money for the needs of the saints. Practice hospitality. Be aglow with the Spirit. Use your abilities in service. Be constant in prayer. Do not be overcome by evil, but overcome evil with good.

There it is! Will this kind of action result from our facing squarely the purposes of Christian living and teaching? If so, there will be Christian education that transforms. Then we can realize the important objective of helping persons in our Sunday schools to have fellowship with God. We shall be in the process of achieving the mind of Christ as the individual and group mentality. There will be created a brotherhood in Christ that redeems society and keeps it aware of God's will. Finally we may see the development of Christlike character for the honoring of God and the strengthening of mind, will, and body for the highest quality of living.

The Bible in Practical Use

By Elbert Russell

THE Bible is valuable for many things but its primary value is for religious instruction, stimulation, and inspiration. It contains some of the world's finest literature; it is the chief source for our knowledge of Hebrew history; it gives the material for the biographies of some of the world's greatest men. It has many mysteries and problems that are as fascinating as any cross-word puzzles, such as the structure of the tabernacle, the dates of Daniel or the beasts of Revelation. Yet it is not because of any of these that the Bible lives; that it is translated, circulated, studied and read. It is because men find in it knowledge of God and of the best way of life, and inspiration and strength for right living.

The Bible is the indispensable textbook for religious education. Its great variety of subject matter and literary form makes it so. If religious education were merely a matter of knowing facts about religious people and their history, a simple prose narrative might be better. If it consisted simply of knowing theological doctrines, then a catechism or logical creed or doctrinal treatise in logical order would be clearer. But religion is much more than these: it affects and permeates the whole life; it requires that the appetites be disciplined, instincts be redirected, the imagination kindled to realize the glories of the life in Christ, the finer emotions stirred, and the will moved to unity with God's will. It needs the vast variety of fact and form found in the Bible to inform, stimulate, and train for all this.

I

There are certain features of the Bible that are especially valuable for the development of the religious life as distinct from its service in sustaining and nourishing the life and character after they are developed. They are history, biography, literary form, and spiritual "atmosphere."

The historical element in both Testaments is unique. About three-eights (nearly half) of the Old Testament is narrative in its general form, dealing with the history, laws, institutions and practices of the "Chosen People." It was not written primarily to give historic facts for the sake of historic knowledge, but for religious teaching. Modern research has shown that it reflects with remarkable faithfulness the experiences of the Hebrew people. In the New Testament the life and teachings of Jesus and the history of the beginnings of the church, and especially of Paul's work in founding the Gentile churches, occupy about three-fifths of it.

These sections of the Bible make it unique among the sacred books of the world's great religions. Neither the Koran, nor the Hindu Vedas, nor Confucius' Books of the Kings have such historical and biographical sections. This means that the religion of the Bible is a religion of experience; that it has been revealed in and through the lives of men and peoples, and tested by many generations. While the nature of the world and of men and of God remains unchanged, we need not fear that the great fundamentals of the Bible will be outgrown or prove to be false.

On the other hand the long religious history recorded in the Bible shows that the Christian religion is a growing religion; that the revelation has been in "divers portions and in divers manners"; that earlier ideas and practices have been supplanted by greater knowledge and better ways; and that even the records have been revised and edited so as to keep them abreast the growing knowledge of God. Whole books were dropped out almost entirely, like "The Book of the Wars of Jehovah" (Numbers 21:14) and "The Book of Jasher" (Joshua 10:13). The stories of the sins of David and his family and the history of the kingdom of Israel, including the stories of Elijah and Elisha, were dropped out of Chronicles. Jesus fulfilled the law in great principles and discontinued living under it as commandments. Thus the historical sections of the Bible are an assurance of God's continuous education of his people.

II

Biography is a branch of history, since tribes, nations or churches are made up of persons. The Bible is a veritable picture gallery of interesting characters. This is the more important for religious influences, since spiritual forces manifest themselves in and through persons. We are influenced by the character and actions of other people; they inspire us to try to be like them or they repel us; they draw us to follow their leadership or drive us from them; their achievements show us what men can do and teach as the result of such moral choices as they made. Characters are chiefly interesting and instructive, because they are strong or weak; because they are leaders or merely followers; because they are static and fixed or because they still have the capacity for change; and most of all because they are morally good or evil.

The Biblical characters are mostly simple rather than complex; one can characterize them by a single word or epithet. Samson is strong, Methusaleh old, Solomon wise, Abraham generous and faithful; Cain a murderer, Ahithophel crafty, and Joab a man of blood. Each illustrates some single virtue or vice. This makes them particularly valuable for religious education. A well-rounded character, such as Isaiah or Paul or a perfect character such as Jesus is so complex that it is hard to grasp.

It is like a map which shows everything,—boundaries, rivers, mountains, rainfall, flora and fauna, towns and cities; it shows so much that it is hard to distinguish any one feature; but on

an outline map which shows only a single feature such as the political boundaries of the river system or the mountains, it is easy to isolate and comprehend it. As one learns from the Old Testament characters to recognize, understand and evaluated each virtue or vice, one is prepared to recognize them in more complicated characters.

The Bible contains bad characters as well as good. Good literature is not necessarily literature about good people. If a story about a good person is told in such a way as to make the reader despise him, it is not morally good literature. When the Bible presents characters that are evil, it presents them in such a way that the reader can see and feel that he is evil. Cain was a murderer; Noah got drunk; David was an adulterer; Jehu was a bloody rebel; Judas betrayed his Lord; but the stories are told in such a way that the reader feels that they were evil, and sees the sin working itself out to an evil result.

It is possible for literature to present evil characters in a way to make them seem desirable; to give the impression that one may sin and get away with it. Such a book is morally bad because it is false. No one ever felt that it would be nice to get drunk, after reading the story of Noah. And no one would think that adultery is a light sin after reading the story of terrible entail of evil that followed David's "affair" with Bathsheba.

III

Another valuable trait of the Biblical characters for religious education is that none of them is a military hero. Joshua and David are the only real military leaders among them, and it is not for their exploits as military strategists or conquerors that they are chiefly known. As the Hebrews grew more spiritual they tended to soft-pedal their gory deeds and military prowess and to emphasize the fact that Joshua trusted God and tried to give the people rest. (Joshua 5:13-15. Hebrews 4:8) and that David was unfit to build the house of God because he had been a warrior and had shed blood (I Kings 5:3. I.Chronicles 28:3). David is remembered and praised because he was a man after God's own heart, the sweet singer of Israel, the king who brought the ark to Zion, the ancestor of the Messiah.

The Biblical heroes are the heroes of the spiritual war against sin,—the patriarchs, prophets, sages, and apostles; the founders of religion; the missionaries and martyrs; the men who wrestled with angels, and saw visions of God, established his laws and laid the foundations of the City of God. It is from knowing them that men learn the blue-prints of the godly life and get the inspiration to run with patience the Christian race (Hebrews 12:1, 2).

The Bible contains a great variety of literature, both as to form and content; chronicles history, genealogees, songs, elegies, odes, hymns, drama, prophetic sermons, prayers, epistles and apocalypse. Literature in the special sense is a form of art. Browning said that the mission of art is to make the truth *look* true. Its task is not merely to please, but to help men to see that reality is real. In religion it is also the mission of art to make the truth *feel* true, to kindle the creative imagination; to stir the moral feelings so that goodness seems good and evil becomes hateful; to move the religious will, so that men choose the good and eschew evil; that they love God with all their hearts and dedicate themselves to do his will.

One trouble often with religion is the frequent gap between belief and practice. Most men believe in the existence of God, but do not even tremble before him; they recite creeds coldly and perform the rites of worship with no glow of heart or high resolves to duty and love. The literary forms of the Biblical literature tend to correct this evil.

The Bible stories, for example, no less than the psalms, are admirably adapted to arouse and express religious feelings. The story is an art form intended to kindle the imagination and stir the feelings, so as to take the reader through and experience by proxy. In this it differs from history. Both may deal with the same facts; but history is concerned with time and place. The good historian keeps before the reader how long ago and how far away the events happened.

The story teller, on the other hand, like the dramatist, transports the reader or spectator across the barriers of time and space, to share the experience. Even fictitious persons live before him, so that he weeps or rejoices with them, and learns, without paying the cost of learning by actual experience, the feel of duty well done or the terrible consequences of sinning. The Old Testament stories are admirably adapted for use in religious education, because of their art. They took shape originally, because they were so used by generations of Hebrew prophets and religious teachers.

IV

Acquaintance with the Bible tends to create a spiritual atmosphere favorable for the development of the religious life and faith. Souls are helped in their growth or hindered by the climate in which they live, just as plants are. The religious atmosphere of the Bible is favorable for religious meditation; it tends to create the moods of worship; it holds before the reader noble characters that invite imitation, and sets high ideals of conduct and duty; it stresses religious values and reminds us of the reality of God, the soul and immortality.

Such an atmosphere is especially needed today because of the all-pervasive atmosphere of materialism and externalism in which we live. In the Seventeenth Century, in which Quakerism arose, the emphasis was the other way about. Religious concerns were uppermost. John Bunyon tells how in the evening, as he passed down the street, he heard the old women sitting on their doorsteps discussing religion.

People very commonly carried their Bibles, and young people worried about their sins. Now people are chiefly concerned about machinery and material possessions. Our heroes are natural scientists, or inventors, or manufacturers of machines, or rich men or military heroes. Our worries are about profits, the balance of trade, about the size of armies, or the secrets of the atom, or the supply of rubber or steel, about houses and furniture.

The Bible is a needed antidote to this blindness and indifference to spiritual realities and values. It puts us among men to whom the spiritual was supremely real and worth while. It challenges us to strive for character more than machines; to seek first spiritual treasures; to be ready to pay the costs of peace and brotherhood. It gives us the stimulus of religious heroes. If our education is to fit us worthily to live in a mechanical age, it must teach us how to use for the common good the new powers available. If we are to be saved it must be through the teaching, spirit and power of Jesus.

(The writer is professor of religion at Guilford College, Guilford, North Carolina.)

FORGIVE OUR SHORTCOMINGS

Wherein have I been successful in my particular task? Wherein have I failed? How can I begin correcting my failures? What people have grown in Christian living through my teaching and contact with them? Which ones need my special thought? Have I prayed constantly for help in my task? Have I studied and prepared thoroughly and conscientiously?

"Our shortcomings shame us for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we in our blunderings misled."

"O Lord of Learning and Learners, we are at best but blunderers in this God-like business of teaching."

GLENN FRANK

LIFE RULES

All my Dear Friends, Dwell in the Life, and Love, and Power, and Wisdom of God, and in Unity one with another; and the Peace and Wisdom of God fill all your Hearts, that nothing may Rule in you but Life, which stands in the Lord God.

GEORGE FOX

Friends Christian Education Week

From Sunday, September 29, through Sunday, October 6

In cooperation with RELIGIOUS EDUCATION WEEK, Interdenominational

SIX years ago the new Board on Christian Education decided to observe in the fall a Friends Christian Education Month. It was to include five Sundays which were to be given to special emphases of the work represented by the five different departments of the new Board—Children's Work, Young Friends Work, Leadership Education, Adult Work and Christian Home Life. It was felt that a week was not long enough for the matters that should be brought to the attention of the Meetings. Mimeographed material was sent to each Meeting to help. The observance of this Christion Education Month has been promoted ever since. We hope it has stimulated the interest in Christian education throughout the Five Years Meeting.

A problem with regard to the observance of Christian Education Month has gradually become accentuated. The different weeks have been somewhat of a duplication of other nationally observed weeks or Sundays, for example: National Youth Week, National Family Week and Children's Day. This seemed to be confusing and also too much of a duplication.

When the Board came to discuss this it was discovered that some pastors and committees who had taken Christian Education Month very seriously had found five weeks a little too long for a special emphasis. Pastors preaching five different Christian education sermons found that their best ideas were used up before the end of the five weeks and prolonging the emphasis seemed a little artificial.

So this spring at our Annual Board Meeting, it was decided that we would observe a week this year instead of a month. Another advantage of this would be that our observance would correspond with the interdenominational Religious Education Week. We hope this meets the wishes of the constituency represented by the members of the Board. We hope this special observance though shorter this year will be deeper. We hope this occasion will be not merely machinery to be gone through with but will really pin our attention down to the importance of leading the children and youth of our Meetings and communities into the Christian way of life.

Christian education is an all-year-round job, one of the biggest, if not the biggest a Meeting needs to do. The pastor and members of the Meeting should give this task continuous attention. We must not think and talk about it for a week and drop it for the rest of the year, but we hope the week will give us a good start-off, be a time of renewing our interest and a time of widening the base of interest and responsibility in the Meeting. It should increase the number of people in your Meeting who are actively concerned for the nurturing of Christian lives.

Religious Education Week is a national observance which has been kept for fifteen years. It is sponsored by the International Council of Religious Education which unites forty denominations in religious education activities as well as one hundred seventy-three state, county or city councils of churches. You will read in the papers about it. On the radio you will probably hear programs observing the Week. The Council of Churches of

(Continued on page 336)

DAY BY DAY

A Suggested Program for Your Meeting

Sunday, September 29

In the Sunday School—Promotion and Rally Day in a general assembly of the Sunday school, with the exception of the pre-school (who the experts say are too young to be taken from their quiet corner.) Stress the real purpose of Sunday school and try to unite the group in the project of becoming better followers of Christ in the coming year.

In the Meeting for Worship—The pastor's opportunity to remind the Meetting of its greatest obligation and greatest opportunity: bringing up children and youth and confirming adults in the Christian way of life. Give an opportunity for the members of the Meeting to offer their services to the task, to offer to help in whatever way they can—teaching, gifts of money, hours of work to improve the building for the use of Sunday school classes or young people's groups, etc.

In the afternoon or evening—A fellowship meeting of the Christian Education Committee for prayer (This group should be a "vital cell") and checking plans for the week. See whether a good teacher has been secured for each class, whether every teacher has the teacher's and pupil's lesson material, whether all the places for the classes are cleaned and attractive, if you are to have a visitation, is that set up? etc, etc.

Sometime During the Week

A visitation—In the interests of Christian education, this may be upon persons who have not been attending Sunday school regularly, on new and unchurched families, or on every family in your Meeting. Invite them to attend your Sunday school and Meeting regularly. Be neighborly and helpful in any way you can.

Tuesday

In the evening—A conference of all Sunday school workers. Be sure new teachers are especially invited. Have a supper if possible and make it a true fellowship. Introduce new workers. Gather afterwards in a quiet place for worship. Talk of the objectives for the year. Consider concerns and problems. Get inspired and thrilled over the possibilities of the year's work.

Friday

In the Evening—A special youth rally. Get all the youth of your Meeting together. Invite others to come and consider joining up with your youth work for the year. Review what the youth of the Meeting have been doing. Consider how you can carry on more effectively. Consider: special plans for the year; whether your Sunday school class and your Sunday evening group are integrated parts of one youth program for your Meeting; service projects; feeding the hungry; things that need to be done in the community. Show films picturing world conditions. (See page 336).

Sunday, October 6

In the Sunday School—Well-planned opening worship services for the different groups assembling together. Every teacher in her place with a well-planned lesson to catch the enthusiasm of each class for the new unit of lessons beginning this day.

In the meeting for Worship—A commitment service for Christian education workers, a reconsecration service for the whole Meeting. A meditation of dedication by the pastor.

In the evening—The young people's group starts off their fall work with a specially good program. (See *Penn Weekly* for a Friendly treatment of Christian education topics.)

"BE YE TRANSFORMED"—*Everyone L*

Suggestions for using the Chri

HOW WORKERS CAN STUDY AND USE THE THEME

Have a Christian education committee meeting and a workers' meeting early in September to plan the year's work with the above theme in mind. Keep in mind, also, the Christian Education Calendar for the year. Study all the materials sent out by your Yearly Meeting Christian Education Committee, and by the Board on Christian Education of the Five Years Meeting.

Plan to center the attention of the entire meeting on its responsibilities and opportunities in Christian education by observing CHRISTIAN EDUCATION WEEK, September 29—October 6. Use this occasion to place the year's theme before the entire meeting.

Study suggestions of each of the five Departments. Make a key person responsible to plan for making the year's theme effective in the areas of children's work, youth work, home life, adult work, and leadership training. Be sure these persons have copies of THE AMERICAN FRIEND, and know where to find suggestions for their work.

Plan to use various phases of the year's theme in opening or closing services in your Sunday school for a number of Sundays during the year.

Set up definite plans for sharing food with starving peoples of the world. One day of each week might become "Share Your Food Day." All members of the Sunday school and young people's groups could participate by eating less of the kinds of food which are most needed abroad, such as wheat, fats, and oils, and by giving money. Plan for a system within each Department of the Sunday school for collecting and shipping gifts. Make this a year of training in sacrificial giving.

Make a survey of your community and arrange definite plans for soliciting attendance of children and young people not enrolled in church school.

Plan ways in which you who are in responsible appointments of service will seek earnestly to be living examples of those who are learning, sharing and following Christ. Through frequent meetings of teachers and other workers create a spiritual fellowship. In this group pray for guidance and power from God. Make a heart-searching study of the life and teachings of Jesus. The new translation of the *New Testament* will give freshness and stimulation to such a study.

Make continuous checks upon the effectiveness of work being done with children, young people and adults. Are people's lives being transformed? How is it affecting the life of the meeting? Of the community?

TRANSFORMATION THROUGH LEADERSHIP

The effectiveness of the year's emphasis will depend very much upon those in places of responsible service. Will we who are workers take the lead in learning, sharing and following Christ with such true devotion that it may be said that we are not "conformed to the world" but transformed through the renewing of our minds and an understanding of that "perfect will of God"? The following plans will suggest ways in which leadership training may be emphasized.

Christian Education Week

The week that is set apart for Christian education emphasis is also the period for a specific emphasis upon the leadership training and administration. We suggest that during this week your meeting might (1) have a dedication service for teachers and officers, and (2) have a special service honoring leaders in church school work, probably a church night dinner, for inspiration and getting perspective on the important work done and plans for the future.

Definite Objectives

Teachers and the Christian Education Committee should work out objectives for children's classes and young people's classes. The adults, with their teachers, should work out their purposes. Then, your school can check the quality of work being done by the use of standards or queries. Some Yearly Meeting Christian Education Committees furnish a set of queries or standards for you. Standards can be secured from the International Council of Religious Education, 203 North Wabash Avenue, Chicago. Our Department has a limited number of queries under the title of PROGRESS IN THE LOCAL MEETING which may be had for the asking.

Leaders Learning

For the purpose of helping teachers to be at their best and for preparing new teachers, we suggest:

(1) Holding regular workers' conferences at least once a quarter.
(2) Sending teachers and prospective teachers to Leadership Training Schools, Institutes, and Conferences.
(3) Making use of opportunities for teachers to visit other schools for observing good teachers at work with their classes.
(4) Making use of persons in your Meeting who are qualified to teach leadership education courses.
(5) Making use of college students who have taken courses. Too often these persons do not have opportunity to share their abilities and do what they are prepared to do.

For additional help write to the chairman of the Leadership Education Department, Mildred H. Rains, New Providence, Iowa.

YOUTH LEARNING, SHARING, FOLLOWING CHRIST

How does your meeting assume responsibility for youth work? Is there a young Friends committee? If not, does the Christian Education Committee direct youth work? Is some one giving time and energy as sponsor for young people's groups? Are the objectives for young people's work clearly set forth? Has a tentative outline of the year's work been thought out? What contacts have been made with individual young people of the community? Is the Monthly Meeting providing study materials, housing space and other equipment for an adequate program? *Caring for these matters is essential to successful youth work.*

Let us make our work with young people do exactly what the year's emphasis suggests. Every Young Friends Committee, each sponsor of a youth group, each teacher of young people, and all other youth leaders should apply every bit of imagination possible for creative use of the theme.

Youth and their Leaders Learning

Make this year a quest in understanding the scriptural injunction "Be not *conformed* to this world: but be ye

Everyone Sharing, Everyone Following Christ

ation Theme in Local Meetings

transformed." Particularly with older youth, let there be a study of the ways in which the Christian pattern of living and thinking is different from the social pattern we find about us. What kind of an understanding of Christianity would result in non-conformity to the world? What transformations would be necessary in our individual lives for a realization of complete loyalty to Christ?

This year we want to plan the study program for our youth groups well in advance. Discover what young people feel their needs to be. Then, base the content of the study program upon those needs plus interests arising from the year's theme and issues of current concern. For Sunday school classes use the studies in the *Penn Youth Quarterly.* In young people's meetings use topics related to the concerns stated above, selected from a wide variety of sources. Sources for topics can be supplied by the Youth Department of the Five Years Meeting.

A part of the year's emphasis upon learning concerns preparation for service and leadership in youth groups. Quarterly meetings are being urged to plan for leadership institutes which will give help to officers and leaders of young people's meetings and to teachers and sponsors of youth groups. See that your young people get into some kind of a leadership training experience. Perhaps your meeting can take the initiative in getting a quarterly meeting institute set up. Our Youth Department will help in program suggestions.

Youth Sharing

All America is being called upon to share food and clothing with the people of other nations. We have set as a goal for this year, "Every young person helping to relieve human suffering." This can take various forms:

1. Some young people can go to foreign countries to do relief work.
2. Young people can solicit contributions of grain, other foods, and clothing.
3. We can plan group action to eat less wheat, fats and oils.
4. We can give money for relief.

Enlisting Followers

There is need among Friends for a clear and positive emphasis upon evangelism in the youth program. Youth leaders should guide such a program into ways that will keep the message and purpose broad and inclusive of the full implications of Christian discipleship. We urge definite programs for enlisting the young people of our communities for Christian discipleship.

Quarterly Meeting and Inter-quarterly Meeting youth organizations are increasing in number. This is being purposely promoted as a means of giving added inspiration, fellowship and opportunity for evangelism and social action in the youth program. Be sure that your young people are encouraged to have an active relationship to any such organizations in your area.

Special Activities

National Youth Week will be observed January 26 through February 2. The major portion of Protestant young people in America will participate. Sunday, January 26, is designated as YOUNG FRIENDS SUNDAY. February 2 will be Interdenominational Youth Sunday. Plan through-the-week activities in your own meeting and in cooperation with community youth councils, Christian Endeavor and other groups. Worship services and action projects are suggested in special Youth Week materials.

A Nation-wide Young Friends Conference is being planned for the summer of 1947. Keep watch for announcements in *Penn Weekly* and other publications.

Sources of Help

Publications: *The Penn Weekly,* contains evening meeting topics and other program helps. *The Penn Youth Quarterly,* is for young people's Sunday school classes. *Kit for Young People's Groups.* National Youth Week materials.

For information address: The Young Friends Board of your yearly meeting, or the Young Friends Office of the Five Years Meeting, 101 South 8th Street, Richmond, Indiana.

TRANSFORMATION OF LIVES THROUGH CHRISTIAN HOMES

It is increasingly evident that it is important to work through family units for the development of real Christian character in individuals, and for the best contributions to be made to the Kingdom of God on earth. The theme selected for this year, "Be ye transformed," is suitable for this emphasis on family units. It suggests a slogan for our use, but it also suggests a means of carrying it out in families as we think of "everyone learning, everyone sharing, everyone following Christ."

Some leaders in local meetings are asking questions about how they can be more helpful to homes and how meetings and homes may work together more effectively. Some also want to know what they can do, and how to proceed in preparing young people for marriage and the building of new Christian homes.

It is very important for local meeting leaders to keep their eyes open for every opportunity along these lines that may come during the year, and sometimes even to create the opportunities for such service. The following suggestions may be helpful to those who seek guidance in this important field of work.

Organize for Christian Home Life work in the local meeting.

It is expected that a little folder for the instruction of local meetings about organizing Christian Home Life work may be available by fall. The Five Years Meeting Department is working on such a folder. It is urged that some constructive work along this line be developed this year in each meeting. Send for the folder if you wish for helpful suggestions.

Cooperate with the Homes.

Local meetings should seek for a closer cooperation between the meeting and homes, in their emphasis on the devotional life, on the Christian training of children, and on projects for service or service activities. (For some suggestions, see Educational Bulletin No. 423, of the International Council of Religious Education, entitled, "Home and Church Work Together.")

An especially appropriate project which we should like to suggest for this year is the holding of "FAMILY NIGHTS" in local meetings. This may be done semi-annually, or quarterly, as the local situation may make it seem advisable. Program suggestions for such "Family Night Occasions" will be available on request. It should be the purpose of

leaders to make such occasions interesting and helpful to everyone, remembering always our theme for the year.

Make helpful printed materials available to homes.

Local meetings should find opportunity to give publicity to helpful printed materials that are available in the field of Christian home life, and help families which desire them to secure these materials. Display tables at "Family Night Occasions" as well as at other times would be very effective. (An excellent mimeographed list of books and materials on Christian home life is available, and will be sent when asked for.)

Guide Young People in Preparing for Marriage.

Many meetings will want to give some kind of guidance and help in preparing their young people for marriage and the building of Christian homes. This may be done through classes, through the presentation of helpful books for individual reading, and through personal conferences with a qualified leader. Sometimes helpful books are given as wedding gifts, such as *Harmony in Marriage*, by L. Foster Wood.

Observe National Family Week.

Since we are not observing a special Christian Home Life week in October it is all the more important that we lay stress on National Family Week which comes in May. Each year guidance materials for the observance of that week are made available through the Yearly Meeting Christian Education Committees. Send in your requests early for those materials, and plan your observance of that week in plenty of time to make it effective.

Emphasize the Importance of Worship in the Home.

Here again we need to stress the importance of our theme, and give emphasis to the thought of "everyone" having a part, and everyone being considered. Families may need to have helpful devotional materials suggested to them for use in the home. Many different kinds of devotional booklets are now available. Among others let us continue to stress *Quaker Meditations*, I, II, and III.

Helpful Materials for Christian Homes.

I. *The Home and Christian Living*, Percy R. and Myrtle H. Hayward, Westminister Press, 1935. 50 cents.

II. (For Parents) *Bringing Up Ourselves*, by Helen G. Hogue. Scribner, 1943. $1.50.

III. *The Christian Home Magazine.* This is a monthly periodical published by the Methodist Publishing House, 810 Broadway, Nashville 2, Tennessee. ($1.25 per year)

USING THE EMPHASIS WITH CHILDREN

The summer has been a time of relaxation in many Sunday schools, but now is the time when we can profitably make plans for a fresh start in the early fall, capitalizing on the air of new beginnings as public schools start again.

Teaching that Transforms

A good place for the teacher to begin is to give earnest thought to the aims in his teaching and to make his own definite statement of them. Some will be considered secondary as, for example, faithful and punctual attendance, the study of the lesson material, or the pursuit of further study for the sake of his own enrichment as well as that of the children. The *primary* aims will always be in the realm of personalities—becoming really acquainted with the boys and girls, (that is scarcely possible in the short session on Sunday), taking real pleasure in their friendship, working out with them a Christian code of conduct at their own age level, or reverently seeking after the thoughts and feelings by which they are most capable of expressing and establishing their relation to God.

If the teacher is tempted to be overwhelmed by the heavy responsibilities of carrying out his high aims, he can find an antidote in the firm belief that his work with the children is extremely worth while, in the fellowship of others with similar concerns, and in the fellowship of Christ, who promises Himself to those who receive His children. Constant attention to the higher life is as necessary to growing persons as is the steady and sometimes wearing labor of the gardener—planting, weeding, working the soil and in due season realizing the harvest.

Activity Essential for Children

Learning, sharing, following Christ—these phases of the theme which the Board on Christian Education has chosen for this year's work are a particularly happy choice for children and children's leaders. Every part of the theme implies activity and activity is almost synonymous with childhood. "We learn to do by doing." We learn to share by sharing—it may be food and clothing with the needy, especially in Europe and Asia, or by sharing in the Junior project of the Women's Missionary Union, of providing equipment for the lower grades of the new school at Holguin, Cuba, or by sharing friendship and good times with some unpopular group in your own community. We learn to follow Christ by first studying the way he took and then by trying to discern where his way would lead us today.

Materials to Help

A little book, *Your Child Grows Toward God*, compiled by Pearl Rosser, gives help in knowing what it means for children at various ages to follow Christ. While no individual child is likely to conform to all the standards as given in this book, they do supply specific objectives toward which to work. The *Penn Junior Children's Teacher* and the *Penn Primary Children's Teacher* as they are issued quarterly by our Board will carry inspiration and valuable helps for the work of the year. They are prepared with consecrated thought and prayer for our Friends' children and are deserving of wider use than they now receive.

Other Suggestions to Help You in Successful and Purposeful Teaching

EVERYONE LEARNING

By Reading

The FELLOWSHIP OF STUDY for Children's Workers will emphasize "The Book." The *Revised Standard Version of the New Testament* (New Translation) is now considered the best in form and clarity of language for children who can read it for themeselves. Good Bible story books. Books on the use of the Bible with children.

PACKETS of literature to help in: (a) Vacation Church Schools; (b) Teaching religion in the church and family; (c) Methods of teaching religion to children of different ages. All will again be available for purchase or loan from the Central Offices.

By Conference

Ask your yearly meeting leaders to help you with a local or quarterly meeting conference for children's teachers. Yearly Meeting chairmen of Children's Work will attend a conference in Richmond in October to plan for work in their own Yearly Meeting.

By Correspondence

First mailing to local leaders will include a folder, setting forth the value of our own Christian education publications and listing other helps for children's workers.

EVERYONE SHARING

Food and money to buy food for hungry people. Children may contribute tin cans of food or give money until

they have enough to purchase a case of cans. Kinds of food accepted by the American Friends Service Committee are as follows: Evaporated, condensed or powered milk, Jams —in army tins, Sardines, Canned meat, Canned apricots, Canned peaches, Lard (Must be in hermetically sealed tins). Rice and sugar (Must be put in friction top tins, usually available in local ten-cent stores).

The *Newsletter for Boys and Girls,* issued monthly by the American Friend's Service Committee will keep one up to date on how to make sharing projects interesting. It may be had from 20 south 12th, Philadelphia, Pennsylvania, regularly, for the asking.

For additional information write to the chairman of the Children's Work Department, Vesta J. Stanfield, Rural Route 3, Wilmington, Ohio.

ADULTS CAN BE CHANGED

Apply the Theme to Adult Work.

The theme is closely related to the needs and possibilities of adults. There are few of our adults who will not admit that they are far from perfection—far from "the full stature of Christ," and far away from "the goal of the high calling of God." As far as each individual life is concerned, there are yet many areas which stand in need of being transformed.

A group of Christian missionaries called upon Gandhi and asked him what they could do to help him in his cause for freedom. His reply was crisp and searching: "Be more Christian."

Make a Study of the Needs.

A survey of the religious needs of the Meeting and of the community is an important and primary step to any kind of effective work. In many communities this might prove most revealing. Do our adults have Christian attitudes? Do they have the kind of knowledge which is fruitful in Christian living? Are they really the "salt of the earth"? Are they doing vital Christian work?

Decide Upon Definite Goals.

We can make best headway when we know where we are going. In our adult activities, what should we be trying to accomplish? What kind of persons are we seeking to produce? What is the purpose in our classes? Is it only to impart certain information? Is the goal to be found in achieving certain experiences which we call Christian? Is it to be found in an outcome of Christian character and religious living? Each adult work department could profitably work out its own goals or objectives for the year.

Plan a Program that Meets Needs.

More important than a discussion of methods and materials is the question about vital functioning. We live in a time when many changes have taken place, not only in the world at large, but also in people's thinking, habits and practices. Our leaders must give themselves to the task of better understanding our adults. When a group of men or women get together, what do they talk about? Are there occasional remarks dropped that provide clues to the problems lying in the lower depths of their minds? When teacher and class come together, they should endeavor to make the class session a common quest for a fuller life. Lesson materials need to be related to the very real needs and interests of the group. Members of the class as well as the teacher can contribute much to this end. It will save us from wasting time on irrelevant questions and abstruse matters that have no relationship to successful living.

Set Adults to Definite Tasks.

Of prime importance is the awakening of our adults to the world mission of Christianity. In order to arouse them from lethargy and inaction, we shall need a compelling goal that is greater than war, greater than nationalism. Closely related to this cause is the claimant-call of world order. Now is the time for the church to speak clearly and unitedly on the issue of world chaos or world organization. Other great tasks to which adults are called are: The winning of human rights for all minority groups; the stimulation of effective civic and political action in the community; to face squarely the economic crisis and to achieve economic stability; to turn the tide of home life away from family disintegration toward healthy family living; and the creation of a sense of stewardship for the spiritualization of economic forces.

Work for and expect continuous transformation, by the threefold program of (1) Every one learning, (2) Every one sharing, and (3) Every one following Christ.

Make Use of Resource Materials.

Besides our own regular study materials, the following materials should also be helpful: *Understanding Adult Ways,* by W. E. Powell, $1.25, Bethany Press. *Adult Program Guide,* 15 cents, International Council of Religious Education, Chicago. *Learning for Life,* 15 cents, the I. C. R. E. *Young Adults in the Church,* 15 cents, the I. C. R. E. *Group Work with Adults in the Church,* 15 cents, the I. C. R. E. *The Minister Teaches Religion,* by Frank A. Lindhorst, $1.00, Abingdon-Cokesbury.

For additional help write to the chairman of the Adult Work Department, James R. Furbay, 615 E. 13th Street, Des Moines 16, Iowa.

ON WASTING GRAIN

The following is Joint House Resolution 325 as introduced by Congressman Jerry Voorhis. Readers may secure copies from him. The address is House Office Building, Washington, D. C.

"Whereas the President of the United States has called upon the people of this Nation to bend every effort in rendering assistance to peoples of other nations who suffer from a critical shortage of food; and

"Whereas there exists at present throughout the world an acute shortage of grains which have formed the basic diet of millions of people for centuries; and

"Whereas if America is to make her maximum contribution to the food needs of her own country and the world, it is necessary that grains in particular be devoted to the most important uses therefor; and

"Whereas farmers producing livestock products, including dairy products and poultry products in all their forms are at present confronted with so severe a shortage of food as to necessitate in certain portions of the country an actual liquidation of flocks and herds: Therefore be it

"Resolved by the House of Representatives (the Senate concurring), That the President and the Secretary of Agriculture are hereby authorized and directed to issue such directives as may be necessary to prevent, so long as the present food shortage in the world or the present shortage of livestock feed in the United States continues, the use of grains for the manufacture of liquors or for any other nonessential purposes and to channel such grains either into human consumption or into the feeding of livestock in the United States."

"I don't drink beer; first because I don't like it, and second, because my profession is one that obliges me to keep in critical training and beer is fatal both to training and criticism." — GEORGE BERNARD SHAW.

The Christian Education Calendar for the Year

In addition to Christian Education Week there will be throughout the year periods of special emphasis upon the work of each of the five departments, adult work, leadership education, children's work, young people's work, and Christian home life. These special periods are to coincide with national Christian observances when there is one that corresponds to the work of a department. Accordingly, a year's calendar for Christian education has been formulated which includes dates for special emphases and days, and which will guide the work of a local Christian education committee.

SEPTEMBER

LEADERSHIP EDUCATION EMPHASIS
Meeting of Christian Education Committee.
Planning Christian education for the year.
Fall Worker's Conference.
Enroll teachers in training schools.
Special United Budget offer in Sunday school.

1 Labor Sunday.
29 Begin CHRISTIAN EDUCATION WEEK.
Promotion and Rally Sunday.

OCTOBER

Continuation of CHRISTIAN EDUCATION WEEK.
Beginning of fall quarter.
Meeting of Christian Education Committee.
Continuation of leadership training.

NOVEMBER

Meeting of Christian Education Committee.

3 World Temperance Sunday.
10 World Order Sunday.
24 Thanksgiving Sunday.

DECEMBER

Meeting of Christian Education Committee.
CHRISTMAS PLANS.
Winter Worker's Conference.

8 Universal Bible Sunday.
22 Christmas Sunday.

JANUARY

EMPHASIS UPON YOUNG PEOPLE'S WORK.
Meeting of Christian Education Committee.
Beginning of winter quarter.
Study of missions in Sunday school.

26 Beginning of NATIONAL YOUTH WEEK.
Young Friends Sunday.

FEBRUARY

ADULT WORK EMPHASIS.
Brotherhood Month.
Meeting of Christian Education Committee.
Continuation of Youth Week.

2 Interdenominational Youth Sunday.
9 Race Relations Sunday.
19 Ash Wednesday.

MARCH

Meeting of Christian Education Committee.
Spring Worker's Conference.
Special preparation for church membership.

30 Palm Sunday.

APRIL

EASTER ACTIVITIES.
Meeting of Christian Education Committee.
Beginning of spring quarter.

6 Easter Sunday.

MAY

CHRISTIAN HOME LIFE EMPHASIS.
Meeting of Christian Education Committee.

4 Begin NATIONAL FAMILY WEEK.
11 Mother's Day.
18 International Goodwill Day.

JUNE

EMPHASIS UPON CHILDREN'S WORK.
Meeting of Christian Education Committee.
Summer Worker's Conference.
Beginning of summer youth camps.

1 Beginning of CHILDREN'S WEEK.
8 Children's Day.

JULY

Meeting of Christian Education Committee.
Beginning of summer quarter.
Summer youth camps and conferences.

AUGUST

Meeting of Christian Education Committee.
Selection of teachers for next year.
Summer youth camps and conferences.

We Want You to Meet . . . .

MEMBERS OF THE BOARD. TAKEN AT THE ANNUAL MEETING IN APRIL, 1946.

First row, left to right: Lelia Marstaller Taylor, Elizabeth Mesner, Mildred Rains, Esther Stranahan, Harriett Barbee, Vesta Stanfield, Nellie Markle, Cecil Haworth.

Second row: Furnas Trueblood, Marcus Kendall, Lillian Shepard, Margaret Tollefson, Elmer Brown, Charles Thomas, Lucile White, Catherine Bruner.

Back row: James Furbay, Theodore Perkins, Earl Cox, Richard Newby, Charles Lampman, Russell Rees, Paul Younger, Harold Tollefson.

The Board on Christian Education of the Five Years Meeting

The Board is composed of two persons appointed by each of the Yearly Meetings. One of the two represents the work of Young Friends. In addition to these there are usually from seven to nine members-at-large.

The Board represents the Yearly Meetings working together to: provide guidance in the preparation and publication of Sunday school lessons to be used in Friends Meetings; provide program and promotional materials; give creative guidance in work with children, young people, adults, and to Christian home life and leadership education. This Board serves local Meetings. The work is supported by the United Service Budget.

The Chairman and the Staff

Cecil E. Haworth, chairman of the Board, is pastor at Central Friends Meeting in High Point, North Carolina. He has served on the Board for ten years. After organizing the work of the Christian Home Life Department he served as its chairman until the Five Years Meeting when he was elected to his present position with the Board.

Lillian White Shepard came to the office in 1941 as editor of publications and secretary to the Board on Christian Education. Although not a Friend at the time she proved to have been a Friend at heart. In these intervening years she has become a real Friend and one of us. No one could be more aggressive in applying Friends principles to life than she.

Her vision of an enlarging sphere of activity for the Board and for Christian education has been a constant stimulus to the representatives of the Yearly Meetings as they gather in annual session from year to year. She has had a passion for improved Bible School literature, working early and late against many obstacles to make that dream come true. In fact, she has worked too hard, and it became necessary to enlarge the staff to relieve her and to meet increasing needs and opportunities.

Much improvement remains to be done. However, if the rank and file of the Five Years Meeting membership, through personal conference with Lillian Shepard and through correspondence, suggest ways of improvement, it will help greatly.

When the work of the Board had grown too large for one executive, it seemed the proper thing to do to enlarge the activities of the Young Friends department. Charles F. Thomas, then pastor of the Meeting in Des Moines, was chosen to do this.

Since 1943, he has travelled from New England to sunny California in the interests of Young Friends, attending numerous summer camps, conferences and informal gatherings and making personal contacts. Duties have been added from time to time, such as the editing of the *Penn Weekly* and serving as secretary to the Board. He, as well as Lillian Shepard, has carried too heavy a burden of routine office details to give his best to the larger interests of his position.

CECIL E. HAWORTH

LILLIAN W. SHEPARD

CHARLES F. THOMAS

A SERVICE OF DEDICATION FOR SUNDAY SCHOOLS

CALL TO WORSHIP—(Given by a Junior or Intermediate)—"Blessed are they who hunger and thirst after righteousness for they shall be satisfied." (Matthew 5:6 R.S.V.)

HYMN—"Lord Speak to Me."

LEADER — (Superintendent, Minister, Christian Education Committee Chairman, or some other lay leader.)

Each year finds changes in our Sunday School. Some years we find only small changes, and other years we find a need to adjust ourselves to greater changes. Most of these changes are made as our younger members grow up. Yet each of us knows that change has occurred in all of us. I believe God wants us this way. He is pleased as we grow in the knowledge of Him and of his Son, as we mature in the grace of Christian Living. Those who guide and teach have added responsibility. Yet not a greater responsibility than that of each of us as we teach by example. And who of us can say "no one looks to me for example"? None! Let us heed the advice of Paul to Timothy as we re-dedicate ourselves anew to whatever task may be ours—"Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." (II Tim. 2:15 R.S.V.)

RESPONSES—

A Junior—"Create in me a clean heart, Oh God, and renew a right spirit within me." (Ps. 51:10)

A Young Person—"In all thy ways acknowledge Him and He will direct thy path." (Prov. 3:6)

An Adult—"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, Oh Lord, my strength and my Redeemer. (Ps. 19:14)

A Teacher—
O teach me, Lord, that I may teach
The precious things Thou dost impart
And wing my words that they may reach
The hidden depth of many a heart.

PRAYER—

LEADER—"Go therefore and make disciples of all nations . . . teaching them to observe all that I have commanded you: and lo, I am with you always, to the close of the age." (Matthew 28:19, 20 R.S.V.)

HYMN—"I Would Be True."

FILMS ON WORLD SUFFERING AVAILABLE

The Hard Road Back.* Child feeding, clothing distribution, transportation, distribution of food in prisons and hospitals in France. Filmed during 1945, showing the work of Secours Quaker. Showing time: approximately 45 minutes (1,200 feet).

Devastation in Northern Finland and Return of Refugees.* Black and white film. Very dramatic portrayal of the devastation caused by the retreating German army in 1944 in Northern Finland and the return of the evacuees to their homes. Filmed 1944, in Finland—titles in English. Showing time: approximately 45 minutes (1,200 feet).

Suffer Little Children. Sound film, 16mm. A plea for the sick and hungry children of Europe. May be rented from Brandon Films, Inc., 1600 Broadway, New York 19, New York. This film is well recommended.

***Address inquiries to Helen Mitchell, American Friends Service Committee, 20 South 12th Street, Philadelphia.**

Hymns to use with the theme "Be Ye Transformed"

God of Grace and God of Glory

God Send Us Men Whose Aim 'Twill Be

God, Who Touchest Earth with Beauty

Take My Life, and Let It Be

CHRISTIAN EDUCATION WEEK

(Continued from page 329)

the state or county to which you belong will probably have plans with which you may be asked to cooperate. Friends will want to cooperate with all such activities, consistent with the values we hold dear.

Friends also should be active in stimulating as well as fitting into community-wide observance of Religious Education Week. Some things to be done are: newspaper and radio publicity (The International Council of Religious Education furnished a manual for such publicity); an every home visitation in the interest of Sunday school attendance; a one-day institute on phases of religious education such as the use of the Bible, Sunday schools meeting their responsibility for the suffering of the world, how we can teach people to be Christians; an inter-church youth rally; a meeting of all the Sunday school workers in the community.

A folder containing further suggestions for the observance of Religious Education Week may be obtained from Friends at three cents apiece. It is put out by the International Council of Religious Education.

If you have a Christian Education Week which you think is fairly successful, we would like to know what you did. We want this both for news of interest to other Meetings and also for ideas for us to suggest next year for other Meetings to follow. Please appoint some one in advance to keep a record and write a story of Christian Education Week. Send it to the Board on Christian Education.

Christian Education Week

A good Christian Education Week presupposes careful planning in August and early September.

Christian Education Week is an opportunity for the pastor to remind the meeting of its great responsibility toward children and youth of the meeting and community.

Christian Education Week is the time for your Sunday School and your Young People's Society to take a fresh, new start—with a bang—drive, purposefulness, energy, faith!

SUNDAY SCHOOL LESSON

(Continued from page 322)

their bodies to the limit of physical endurance and, long after they have acquired more than they could ever spend for a living, they labor and struggle for more material goods.

Some seek to satisfy this desire for power through political office or military position. Here it is the desire not to possess things but people, to make them subservient and dependent. It is not enough to quote the familiar maxium "all power corrupts and absolute power corrupts absolutely." We need to see the mad scramble to get for ourselves for what it really is—an evidence of selfishness and rebellion against God's will. It is one form of reversal to the jungle life of "tooth and claw." There is no end to the conflict so long as every man's hand is set against his neighbors.

To turn the tidal wave of greed and covetousness that is threatening our whole economic life, the people of the United States need to see a demonstration of a way of life among groups where the privilege to serve provides a greater incentive than profits.

Where, and only where, cooperatives have enabled people to buy and to sell at an advantage have they succeeded, so it appears that they have not escaped the pollution of the desire for profit. While we are pointing out these dangers we must not forget that there are millions of our people who are living on a subsistence wage because life does mean more to them than the things they might possess.

Questions:

When is the desire for another's property legitimate?

When does a person have enough for a rainy day?

Is old age pension the answer to the need for security?

What does Christianity offer as a cure for covetousness?

P. M. T.

QUAKERDOM—*Featuring Christian Education Events*

Kenneth Boulding is teaching at McGill University, Quebec, Canada. He is on a leave of absence from Iowa State College.

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William and Marian Byerly, formerly stationed at the Kickapoo Mission, returned in June and are uniting in the work with Ralph and Louise Galt.

* * * *

Lowell Cox will teach mathematics at Oakwood Friends School during the year ahead. Penelope Cox, his wife, will serve as a nurse in the Poughkeepsie hospital.

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Prof. John T. Walter, of New York City, has been appointed as head of the new department of Business Administration and Economics at Wilmington College.

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Robert Blood, who has been serving as a secretary for the Friends Center at Seattle, Washington, will be professor of Sociology and Religion at William Penn College this year.

* * * *

Funds are well in hand for a young people's full-time worker in Western Yearly Meeting for the coming year if the right individual can be found to assist our Superintendent, Glenn Reece.

* * * *

Anna Cox Brinton, who has been on an extended pastoral trip of four and one-half months to Service Committee units in England, France, Italy, India and China, has returned to the United States.

* * * *

In conjunction with Christian Education Week the Meetings of Baltimore Yearly Meeting, in Virginia, will cooperate with the Virginia Council of Churches in a "Go To Sunday School" campaign.

* * * *

Evelyn Schutz, who has served faithfully and ably as chairman of the Nebraska Yearly Meeting Board on Christian Education, has resigned. The new chairman is Harriett Barbee of Las Animas, Colorado.

* * * *

Ernest and Esther Weed and their family, together with Edna Hadley, were recent visitors at the Friends Central Offices. Ernest Weed is custodian of William Penn College. They were on their way to Maine for a few weeks.

* * * *

The Nebraska Yearly Meeting Board on Christian Education is revising its statistical report blanks. The blank will seek reports in four departments of work and will include queries for evaluating the work done in local Meetings. In addition to reports, each Meeting is encouraged to keep a close contact with the department superintendents of the Yearly Meeting Board. This year the Board received reports from all but two Bible schools in the Yearly Meeting.

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Jefferson W. Ford has written of the establishment of three new monthly meetings this year in Africa. This brings the total number of monthly meetings to fifteen. The membership has reached fourteen or fifteen thousand.

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Realizing that it is the personal touch that quickens the activities of the smaller school, the New England Yearly Meeting Christian Education Committee is planning to have different members of the Committee visit all of the schools once during the coming year.

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Western Yearly Meeting has inaugurated a new camp program for intermediates. This group held its first conference at Quaker Haven, June 24-27. One hundred children and adults registered, representing a large percentage of the Meetings.

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Orval Cox, minister of the Marshalltown, Iowa, Friends Meeting conducted a series of meetings in the Tennessee field during August. On his return home he stopped in Richmond, Indiana, to meet with the Central Committee of the Five Years Meeting of which he is a member.

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Irene E. Hoskins, Educational Secretary of the American Friends Board of Missions since June, 1945, has resigned to attend the Kennedy School of Missions of the Hartford Seminary Foundation, Hartford, Connecticut. She will begin her studies this fall.

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At the New England Yearly Meeting the Committee on Christian Education was glad to welcome R. Furnas Trueblood from the Five Years Meeting Board. Many department chairmen availed themselves of his encouragement and advice on their problems.

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Farmers Institute of Western Yearly Meeting has a Family Fellowship Night when the people meet for a fellowship supper and then have a program of Bible quizzes for the children, devotions, prayer, hymns and talks by students from Purdue University on foreign countries.

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New York Yearly Meeting approved the concern of the Advisory Board of the Yearly Meeting relative to the need for a worker in the field of Christian education in its widest implications with the Yearly Meeting. As soon as funds are available and the proper person can be found, it is hoped that such an arrangement can be completed.

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The Young Friends Committee of Indiana Yearly Meeting initiated two camp periods at Quaker Haven this year instead of one as in former years. The camp for intermediates and the one for senior young people were both very successful.

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Christian Education Month was observed in most Meetings of Wilmington Yearly Meeting. This observance took on various forms, but the most common was that of giving over the opening exercises of Sunday school to a continuation of the special emphasis for that week.

* * * *

Luanna J. Bowles has sailed for Japan. She will serve as a staff member of the Civil Information and Education Section of S.C.A.P. with headquarters in Tokyo. The United States office of Education is releasing her for that work. She will work for one year in the field of Secondary Schools for Japanese girls.

* * * *

Baltimore Yearly Meeting looks forward to a good year in Christian education with a new chairman, James R. Stein Jr., to head that work. At the last meeting of the Christian Education Committee, it was agreed to go forward in the direction of visual education and to stress visitation by the chairman and others.

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Two adult Sunday evening study groups have been held this spring by the Clinton Corners Friends Meeting of New York Yearly Meeting. The first was a series of four careful studies of the newly proposed *Faith and Practice*. The second study was of the History of the English Bible. The minister, Elmer H. Brown, led both of the groups.

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A special committee in Wilmington Yearly Meeting with Walter Berry of Cincinnati as chairman, has been studying the possibility of inaugurating a course to help parents meet the problems of child development in a Christian home. This committee expects to recommend a number of evening classes for parents.

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The Board of Directors of the AFSC, at its last meeting, has authorized liquidation of the Civilian Public Service Section of the Service Committee as of August 31, and has authorized the creation of an interim committee to carry on services to Friends affected by the draft. The CPS Section of the AFSC was formed in January, 1941.

NEW ENGLAND YEARLY MEETING OF FRIENDS

By GEORGE A. SELLECK

New England Friends gathered for their 286th Yearly Meeting session on the beautiful grounds of Phillips Academy at Andover, Massachusetts, from June 19 to 24. This session was particularly significant for it was putting to the test of practical action the union which was accomplished so auspiciously a year ago. One might with good reason wonder whether some Friends who had not been accustomed to working with a different group could actually do so, or whether other Friends would be challenged when faced by problems with which they had not previously been concerned.

Anyone attending New England Yearly Meeting this year, however, would have noted the general participation in the Yearly Meeting discussions of persons belonging to each of the groups that were formerly separate. That is, the union has proved genuine, with all parts feeling that they really belong and are concerned about common problems. This, of course, has demanded patience, and frequently the clearing away of a lot of accumulated debris in the form of outworn customs and procedures. But all this is a sign of health and bodes well for the future.

If one were to choose the dominating theme of the Yearly Meeting it would probably be that of Christian Responsibility, with a heavy emphasis on missions. Dr. A. A. Bond, a physician recently returned from the Friends' Mission in Kenya Colony, British East Africa, gave a stirring address one afternoon on his experiences in his work. Rolla Foley, a missionary on leave from the Friends' work in Palestine was one of the leaders for the Young Friends. Under his leadership the young people prepared a delightful program of music which was presented at the last session of the Yearly Meeting. At least one and probably two of the Young Friends plan to present themselves for work under the Friends Mission Board as a result of the Yearly Meeting sessions.

Among the other speakers who stirred the Yearly Meeting were John F. Rich of the American Friends Service Committee who spoke on the needs for relief in Europe today; Ernest L. Converse, Supt. of the New Hampshire Christian Civic League, who spoke on "A Modern Approach to the Alcohol Problem;" R. Furnas Trueblood, pastor of the West Richmond (Indiana) Meeting, who spoke on Christian Education; and Bernard G. Waring, a Quaker business man from Philadelphia, who told in a simple yet inspiring way how Friends of his Yearly Meeting had been trying for nearly thirty years to deal with those practices which, as John Woolman put it, are "The seeds of war in the social order."

The high point of the Yearly Meeting, however, came on Sunday night with Rufus M. Jones' address on New England Quaker Saints. As usual his address was inspiring, filled with humor, wisdom and spiritual depth.

Alexander C. Purdy for a half hour each day led the Meeting in a profitable consideration of the First Epistle of John.

James A. Coney was commended for his work as Field Secretary of the Yearly Meeting, and was re-appointed for another year. Another important action was the establishment of a Central Office for the Yearly Meeting at the Friends Center, at 5 Longfellow Park in Cambridge, Massachusetts. The Yearly Meeting plans to share with the local Meeting the secretarial staff at the Friends Center.

One of the noticeable features of the Yearly Meeting session was the large number of Young Friends present. Ninety-six out of the four hundred thirteen registered belonged to this group. New England Friends feel that the future of their Yearly Meeting is assured if this proportion can be maintained.

RECOMMENDATIONS

The following statement was developed by an informal and unofficial group of concerned Friends in two conferences in Richmond and one in Philadelphia.

Our Quaker peace testimony is not a thing apart, but rises out of the total religious thought and experience of Quakerism. It is the inescapable expression of that thought and experience and lies at the very heart of the Christian message as interpreted by Friends.

How are young people brought into the fullness of this religious experience and thus under the weight of the concern that we call our peace testimony? There is no one formula that can be applied, but these are among the ways suggested:

1. We should encourage the understanding and practice of worship as the experience out of which emerges a sense of unity with God, and from which arise our deeper insights into realities of life.

2. Friends who hold this testimony should be living examples of the way of life that renounces war. Such Friends become sources of guidance and counsel and centers of contagion in their homes, Meetings, and communities through which these values are communicated.

3. We urge young people to be sensitive to situations of suffering and need that open the way to the realization of new spiritual resources. It is in moments when the individual feels most keenly his own inadequacy that he is likely to turn to God. Out of this comes the inner joy of a new sense of commitment.

4. We should liberate concerned persons, especially conscientious objectors, for itinerant peace ministry among young Friends.

5. We should emphasize in First-day Schools, Sunday Schools, and Vacation Bible Schools and all opportunities for Religious Education, the teachings of Jesus, the teaching of Quaker history and testimonies, and the use of literature that provides a Quaker emphasis. We should encourage dedicated persons who share this concern to serve as teachers in these schools.

6. We should hold retreats for young people aimed toward a distinctly religious experience, and for counseling in area of personal religious problems.

7. We should strongly encourage Friends' schools to employ teachers who hold the Quaker peace testimony, and to use curriculum materials that present this message. We ought to establish more schools specifically devoted to this objective, and to encourage dedicated and qualified young Friends to enter public school teaching in Quaker communities.

8. We should find ways to increase the participation of young Friends who need and desire the experience in the summer work camps, caravans, and other projects, as well as developing longer-term opportunities for education-through-service which will lead to spiritual experiences, and religious pacifist commitment.

9. We should make an effort to see that the peace testimony receives its proper share of attention in our various summer youth programs, institutes, camps, and conferences.

10. We should encourage local Meetings to invite into their fellowship for occasional short visits, persons from other localities who have special gifts in counseling young people in the peace testimony and in the Christian life.

Is our belief in the love of God a matter only of intellectual conviction? Or do we, by meditating in prayer, on the life and death of Jesus, who is the image of the Godhead bodily, and waiting in silence, draw so close to the heart of God that we begin to feel and share his sufferings over the waywardness and miseries of his children, thus entering into his very life? We cannot and we dare not try to escape from the suffering of the world, nor to cover it up for others, because we are all united to God. But by making ourselves tender toward him and our brother men, we can help him bear the burden of his sorrows, and thus gain that true happiness which is not just absence of suffering, but sharing the fellowship of his sufferings.

—From News Letter of the Purchase, New York Meeting.

It is said that some bats were watching one of their number go through some very odd maneuvers. Said one to the other, "I think he must have people in his belfry!"

FURTHER WORD FROM GERMANY

9th May, 1946

Kurhessenstr afso 129
Frankfurt, Maine
Deutschland

Dear Friends in Ames, Iowa, U.S.A.:

We, the Frankfurt group of German Friends, have received your kind message sent through our young friend, Julius W. Allen, with deep feelings of thanks. After the years of terror and guilt we have lived through, this greeting of good will and kindness has been a great comfort and balm. It shows that there still are men of good will who feel Christian sympathy with all who suffer through iniquity and sin and error on all sides. We are strengthened to think that "some day," as you say, "there may go forth from even our midst something to restore the belief in a world of better understanding and a spirit of faith." Much is necessary in this respect at the moment, for exhaustion in body and soul is still great.

We here are glad to have our Meetings again. Many of us have not yet found a home again where we can stay for any length of time. The constant threat of new evacuation is very tiring in the long run. Messages from various parts of the Society of Friends are a real blessing. So once more our expression of thanks for your kindness and of hope for a blessed God-guided future for all men.

Written by our little group here.

LEONORE BURNITZ

BIRTHS

FARNELL—To Gilbert and Ella Sage Farnell, a daughter, Katherine Lynn, on August 8, at Minneapolis, Minnesota.

KELSEY—To Mead and Neva Kelsey of Amesbury, Massachusetts, a son, Arthur Edward Kelsey, on July 31.

NEWBY—To Richard and Doris Newby of Pleasant Plain, Iowa, a daughter, Darlene Ann, on July 25.

MARRIAGES

BELL-MILLER—Mamie S. Miller, daughter of Mae and August Schumann of Marshalltown, Iowa, to Jesse Bell, on May 13.

HARGRAVE-RIDPATH—Orpha Katherine Ridpath, daughter of John and Lillie Ridpath of New Sharon, Iowa, to John Albert Hargrave, son of Albert Hargrave of Cedar Rapids, Iowa, on July 28, at the Friends Meeting, New Sharon, with Earl J. Prignitz officiating.

DEATHS

LEWIS — Luella Hall Lewis, wife of George H. Lewis, died at her home near Marshalltown, Iowa, July 17. She was born near Minerva, Iowa, December 23, 1883, the daughter of James Henry and Jane Hall. She is survived by her husband, one brother and two nieces. Funeral service was held in Marshalltown Friends church with the Pastor, Orval H. Cox, in charge.

SATTERTHWAITE—Joseph Newton Satterthwaite on July 12, in his home at Tecumseh, Michigan. He was born on November 22, 1855, southeast of Tecumseh, Michigan, in Raisin township, the son of Joseph C. and Elizabeth Comfort Satterthwaite, birthright Friends. In 1887 he was married to Eva Perry whose death occurred in 1940. He is survived by five children, four grandchildren and one great-grandson.

WANTED

Beginning in September, in Chester County, Pa., for family of two, with maid and car, a housekeeper and companion for elderly lady.

OPPORTUNITIES

Wanted new members for Community Estates. Urgently needed, a young person to serve as stenographer and general assistant in the organization's general headquarters. Salary of $85 per month with board, room, and laundry, or up to one year of commercial school training will be provided for an especially qualified candidate who is not already trained. Members are sponsored in careers leading to lifetime estates wherein the predominant aim is self realization through the rendering of an expanding Christian service. Write for further particulars and give a full statement of your interest and past training and experience. Include references. Address Community Estates, c/o THE AMERICAN FRIEND.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a. m., Church School 9:45 a. m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, 10:30 Unified Service. In September (2nd Sunday) we shall return to our regular morning worship time at 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday from 6 to 8:30 p. m. in the new Fellowship House at 1462 Independence Avenue, Telephone HA 8328. Visiting friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 5 through September, each Sunday at 11:00 a. m. All Welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

SHREWSBURY, NEW JERSEY

Friends' meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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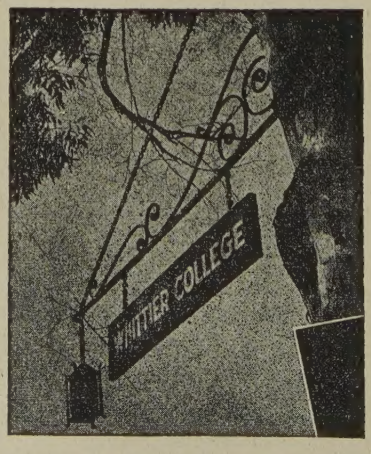

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